

recognition of its psychical aspects, those aspects which are undeniable in the case of the human organism, and which are clearly implied by so many of the activities of animals of all levels of development.

One great difficulty has stood in the way of all serious enterprise along this line—namely, the unsolved problem of the psycho-physical relation. Since men began to concern themselves with biological problems thousands of years ago, this psycho-physical problem has blocked the way. As soon as it is suggested that psychical activity of organism must be taken seriously as a causal factor, the question arises : But how can such unlike processes as the physical and the psychical exert reciprocal influence ? And we become lost in a maze of speculative possibilities in favour of no one of which can a convincing argument be devised. Let us, then, postpone this most difficult and special problem.¹ And, accepting or assuming the causal efficacy of psychical activities in the life-processes of organisms, let us see if we can find, by aid of this assumption, a theory of the wholeness of the organism, one which shall recognize not only its wholeness and unity, but also its complex and composite nature, and do equal justice to both its unity and its complexity. If such a theory can be devised to explain the great hitherto inexplicable fact, that will go far to justify the assumption on which it proceeds—namely, that of the causal efficacy of the psychical factors.

¹ Cf. my *Body and Mind*, a comprehensive and impartial survey of this problem which leads to the conclusion that, though the dualistic theory involving psycho-physical interaction is the most acceptable (perhaps one should say, the least objectionable) the argument cannot in the present state of the evidence be made conclusive.